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FOR THE GOSPEL MESSENGER.

SERMON NO. XXI.

APPROPRIATE TO THE SOLEMN FAST OF LENT.

“How shall we escape if we neglect so great salvation?” *Heb ii. 3.*

THERE is not a more general cause of indifference to religion, than an habitual inconsideration of the magnitude of its importance. St. Paul, addressing the Hebrews, is chiefly anxious in the beginning of his Epistle, to impress them with a sense of the pre-eminent greatness of the Gospel of Christ—particularly of the redemption therein revealed to the human race. In this he aims a well-directed blow, not only at Jewish prejudices, but also at the principal obstruction to the efficiency of the Christian revelation. For, could the hearts of men be impressed with a deep and abiding sense of the greatness of the gift conveyed in it to this ruined world, and with a just estimate of the stupendous means by which its designs have been achieved, the sentiment in the text would rise spontaneously and forcibly in every mind—“how shall we escape if we neglect so great salvation?”

On this solemn day, it will well become us, my brethren, to make these words the theme of our sober meditations. If we can ever justly appreciate our salvation through a Redeemer, we shall do it at the foot of his cross, when our bosoms are softened by his sufferings and death, and our souls humbled by the knowledge that for us he expires. My wish, therefore, will be, to set before you,

In the first place, the principal considerations which give such solemn magnitude to the redemption and promises of the Gospel.

Secondly, to point out the ways in which this great salvation may be neglected.

And, Thirdly, to illustrate the Apostle’s opinion of their dangerous condition who wilfully neglect it to their own condemnation.

One important consideration which magnifies the redemption revealed to us in the Gospel, is derived from its origin. It is the offspring of the Divine mind—the work and care of God. An act done by a person of eminent power or wisdom, acquires conse-

quence from the character of the agent. We affix a value to it correspondent to the excellence of the powers exerted in devising and promoting it. Any thing, therefore, which comes from the Deity, about which his intelligence and goodness have concerned themselves, comes recommended with a high claim to the attention of his rational creatures. If it be promotive of our welfare, gratitude strengthens this claim. The mercy is magnified by the majesty of its author. Now the scheme of redemption was formed in the councils of heaven. The everlasting Jehovah vouchsafed, in mercy, to be the author of this salvation. To give it being and efficacy he deigned to employ his infinite wisdom and power, his tender compassion and care. It comes to you in the name, and with the seal of God. Of that economy for the government of the universe which the Almighty Creator revolved in his mind from everlasting, the mystery of redemption through the blood of Christ was a chosen part, by which he would save the race of mankind, and manifest the qualities of his nature and government to all his intelligent creatures. Although to the faithless this mystery be a stumbling block, and to the carnal, foolishness, it is nevertheless so effectual and wonderful, so simple and sublime, that in the view of the humble mind which has experienced its power, and studied its contrivance, it could have been devised only by those attributes of the Almighty, the beams of whose excellence are collected in it as in a mirror, and reflected for the comfort, instruction and admiration both of angels and men. Now, consider the being, who is capable of infinite and eternal happiness in the contemplation of his own perfections, meditating what might be done for his creature man—consider divine wisdom, holiness, benevolence, and all the infinite attributes of the Most High, busy in preparing a plan for raising our fallen race to immortal life and glory—consider the persons of the adorable Trinity becoming august parties in this work, jointly adopting it, establishing it, and bringing it into operation—consider it thus as coming from God, and engaging his care—and say if it be a small or indifferent thing which the Gospel reveals—if it be not a great salvation.

But, further, it is magnified by the dignity of the person selected to accomplish it, and the wonderful apparatus provided for conveying and explaining it to man.

When the Deity was pleased to actuate chosen men with his spirit for the benefit of their fellow beings, high was the claim which their instructions had to attention and respect. When angels were sent on errands of mercy to the humble inhabitants of this lower world, great was the honour conferred on our nature, and the messages they brought, it would have been perilous to have disregarded. But, lo! to accomplish the scheme which the attributes of the Almighty had been employed to devise, the Son of his bosom, the highest personage in the court of heaven, he who was of one substance and glory with the Father, is sent to earth. To him the work of salvation is entrusted. He is to unfold and finish it among men. To prepare his way, to explain his work, to attest



his mission, to seal his doings, what a stupendous system of arrangements and events do I behold! See a combination of types and symbols, old as the reign of death—wonderful, harmonious, significant—bearing strong marks of a Divine origin, and all meeting in the mysteries of the cross, their marvellous fulfilment. Hark what strains in every age, from the harp of prophecy, various, sublime, affecting—describing with amazing harmony and precision, the time, the deeds, the sorrows, and the death of the Redeemer. Behold, when the Saviour arrives, nature summoned to leave her appointed course and attest his character. Hosts from heaven gratulate the world on his arrival. To give assurance of his truth, the dumb speak, the dead are raised, heaven is opened, the voice of God is heard; and when he finishes the work, all nature feels and witnesses the mighty deed! What pains, if I may use the expression, has the Most High taken in all this, to give clearness and majesty to the revelation of our redemption, and conviction to men of its truth and value. Who can avoid seeing his hand labouring in the movements of this vast system of types, prophecies and wonders, to impress upon us the importance of the salvation which they introduce and explain? Who, as he contemplates these amazing arrangements, pervading all time, is not filled with the sentiment that it is a very momentous work? The illustrious character of the bearer of divine mercy, and the ancient, august, supernatural apparatus which unfolds and illustrates it, are alone sufficient to excite reverence—to apprise us that it is a great salvation.

There is, however, a yet more interesting consideration. The redemption of the Gospel is great in the happiness it hath wrought for our race. It is not a little favour that is done for us. It is no small benefit they forego who neglect this gift. Were it a lengthened lease of life—were it instruction how to spend the present short period of human existence properly and happily—were it but a restoration to us of the knowledge of the one only living and true God—it would be worthy of high estimation. But these fall infinitely short of the aggregate good implied in this salvation. To have a fair estimate of it we must turn our attention to two points—the state from which it takes us, and the ultimate situation to which it would bring us. The state from which it takes us, is a state of sin, misery and death. Having transgressed the law of his Creator, man became obnoxious to the wrath of the Almighty. Miserably helpless was his condition. His nature was depraved. Ignorance and vice overspread his abode. He was dead in trespasses and sins while he lived, and the corruption of the grave was the end to which he was hastening. Contrast, with this forlorn situation, the condition in which the Gospel places him. We there see the dread penalty of transgression remitted—his ignorance of God, duty and happiness dispersed—the strength of sin destroyed—death's awful sceptre broken—the gates of heaven set open before him—pardon and eternal life assured to his faith—a happiness, placed within his reach, pure as the glory of God, great as the most extended desires of his soul, and durable as eternity. To have brought us to this

blessedness from any state would have been doing our race, yea, any race, the utmost kindness. But to have brought us to it from a condition miserable and forlorn—to have thus taken us out of the mire and the clay, and set our feet upon a rock, and ordered our going, is a service which finite conception can never weigh, nor human language express. Fain would I impress upon you its extent and efficacy. But words incumber the subject. Your own minds must perceive your condition by nature, and it must be left to the spirit of the Most High to enable you to estimate the greatness of your deliverance.

I pass, therefore, to a remaining consideration which raises to an affecting magnitude the salvation offered to us in the Gospel. It is the price at which it was procured—the sufferings and sacrifice of the Son of God. What means this sad solemnity which the Christian Church is this day attending? Why are the heavens overspread with gloom, and the angels hovering over Calvary in astonishment? Who is this that cometh from Jerusalem with dyed garments to the trembling mount?—this, that is marred in his visage, travelling to the agonies of the cross? What are these sufferings, at which the sun turns pale, and nature quivers through all her massy frame? The dignified personage from the court of heaven, Jesus Immanuel, dies! Behold, he is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Listen to the few significant words which fall from his lips as he bows his head and yields up the ghost. He pronounces, *It is finished!* What means the interesting sufferer? What is finished, by the sacrifice of this innocent and heavenly victim? Amazing economy of heaven! It is your salvation. He is wounded for our transgressions; he is bruised for our iniquities; the chastisement of our peace is upon him, and by his stripes we are healed. Yes. Our ransom from destruction, and restoration to the favour of the Most High, were effected by the blood of Christ. To accomplish that redemption, and establish that blessed hope which are proclaimed to us in the Gospel, no less than the only begotten of the Father is made the propitiation for our sins; no less than the second of the adorable Trinity is found in fashion as a man, and becomes obedient unto death, even the death of the cross. We are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. Look at the cross. Behold there at what an expense our salvation is procured. See, in the wounded side of the wonderful victim, the source of the stream which cleanseth us from sin. Observe the costly sacrifice and unparalleled sufferings which expiate our offences and purchase our peace. There hangs, expiring for the redemption of this world, he who knew no sin, the everlasting Son of God. Amazing dispensation of Divine mercy! Overwhelming instance of the Almighty's love! This price at which we are redeemed, enhances the value of our salvation beyond the utmost measure of our astonishment and praise. Oh, the height, the depth, the length, the breadth of the love of God revealed to us in Christ Jesus!



Such are the leading considerations which give a most solemn magnitude to the redemption of the human race. It is great, as a work upon which the Most High has employed his wisdom and care. It is great, because the eternal and beloved Son was sent to accomplish it. It is great, because it is the end and fulfilment of a stupendous display of types, prophecies, and wonders which have been employed to prepare its way from the beginning of the world. It is great, because it snatches us from awful perdition and eternal death to pardon, renovation, and immortality. And it is great, transcendentally great, great beyond the power of language to express, because the lamb of God, whose value not the worlds of the universe could equal, whose place not millions of races of created beings could fill, was slain to purchase it, and to establish the promises.

If, now, the Gospel of this redemption be by any neglected, how can they hope for forgiveness and safety. If this amazing mercy of the Almighty be despised, on what ground can the helpless children of men look for the pardon of those sins of which they are consciously guilty; or for that deliverance from death, after which enlightened nature earnestly aspires? There are two ways in which we may neglect this great salvation—by wilfully neglecting it; and by presumptuously omitting to comply with its conditions. I tremble at the thought, that in either of these ways, any one of my hearers, yea, or any one of our race, to whom the tidings of it are proclaimed, should suffer himself to neglect it: for awful are the declarations, and unchangeably just and true, that none such can hope to escape the anger and vengeance of the Almighty.

How, indeed, shall they escape? The violation of the covenant in Eden drew after it very awful consequences, and but for the intervention and atonement of the blessed Mediator, would have involved man in hopeless perdition. The sanctions of the law given from Sinai, are of an unaccommodating nature, and were executed with solemn precision. If, then, says the Apostle, the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation? "He that despised Moses' law, died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and done despite unto the Spirit of Grace."

Again, how shall they escape? For, if as the wisest even of the heathens surmised, as the experience of the world has proved, and as the conscience of every one will attest in the hour of sober reflection, it be necessary to man's hopes and happiness, that the Deity should interfere to purify his nature and provide a pardon for his sins, can we conceive of any dispensation greater, more suitable, and more effectual than this? Is there a better victim to be offered for our sins? Can a purer Gospel be preached? May the mercy and justice, the righteousness and truth of the Deity be more happily combined, or more endearingly displayed? What can be done

more unto this vineyard, that its gracious and merciful owner hath not done in it? We should find ourselves unable to frame a scheme of redemption more worthy of God, and more consistent with the honour of his government, and the best interests of his universal kingdom. And what says his own unerring voice? There is no other name given among men whereby they may be saved: there remaineth no more sacrifice for sin.

Once more, how shall they escape? Proportioned to the greatness of this salvation, is the enormity of their ingratitude, and atrocity of their guilt who reject or abuse it. Consider the language which their conduct implies. They practically say, God may be concerned for our salvation; his dispensations to the world in all ages may have reference to its accomplishment; his Son may become incarnate and bleed; the treasures of his wisdom and love may be opened and lavished upon us, but we regard not his mercies, and desire not the knowledge of his ways. They in effect pass by the cross. They behold the Son of God extended upon it. The venerable sufferer calls to them in accents of melting tenderness, is it nothing unto you, all ye that pass by—behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me for your sakes. But with cold indifference they turn their heads—with disobedient heedlessness they go their way. When the savour of this most costly sacrifice, which the Father hath provided for the expiation of their sins, has reached unto him in the heavens, they refuse to comply with the easy and necessary conditions upon which they may avail themselves of its unspeakable benefits. Surely such must flatter themselves, notwithstanding the declarations of the Almighty, that there is some other way to escape, or else they have never considered how great is this salvation.

Come, then, my hearers, and place yourselves at the foot of the cross. Behold the Almighty making his Son an offering for your sins. Impress your bosoms with a sense of the amazing greatness of the redemption which God hath wrought. Amidst the stupendous testimonies, which the law and the prophets, types and miracles, heaven and earth, and the unexampled behaviour of the sufferer, are giving to his character and offices, are there any unmoved and wilfully blind? Yes. Unhappy unbeliever who makest God a liar, and rejectest his counsel against thyself, thou art the man. Amidst the unparalleled humiliation and sorrows of the innocent Jesus, are there any who would add a pang to his anguish and prolong his grief? Yes. Hypocritical professor, who by the inconsistency and unholiness of thy life dost crucify the Son of God afresh, and put him to open shame, thou art the man. Amidst the all-sufficiency of this sacrifice for the sins of the world, and the wonderful proclamation of its acceptance by the Father, are there any to whom it shall be a savour of death unto death? Yes. Hardened sinner who goest on still in thy wickedness, refusing God's counsels and despising his reproofs, thou art the man. And, alas! when these are removed, how few of the rest are found cleaving unto



their crucified Lord ; ready to be crucified with him. Of those, who are called by his name, how many are there, who, like his first friends, stand looking upon him far off from the cross. Christians, arise ! Go forth to your Master without the camp, bearing his reproach. Resolve from henceforth to know nothing as the basis of your hopes, and banner of your confidence, but Jesus Christ and him crucified. Pierce not with your faithlessness, ingratitude or disobedience, that heart from which have already flowed, for you, both water and blood.



**SOME OF THE ARGUMENTS IN FAVOUR OF EPISCOPACY, FORCIBLY STATED, IN AN EXTRACT FROM BISHOP RAVENSCROFT'S LATE WORK, ENTITLED "THE DOCTRINES OF THE CHURCH VINDICATED."**

The question then is, in which of the two channels contended for is it found, in the order of Presbyters, or in the order of Bishops ? This is a question of fact to be determined by its proper evidence, and a question of fact exclusively. It is one, however, that is fiercely contested in the Christian world, and not likely to be settled ; yet it is fundamental and vital to the hope of man for hereafter, and in my humble judgment, when divested of the prejudices, passions and interests connected with it, as capable of ready and satisfactory determination as any other question of fact.

The question then resolves itself into this inquiry—is parity or imparity of order in the ministry, the original constitution of church government as settled by the Apostles of the Lord Jesus Christ ? And the evidence by which this is to be determined, is first, the Scriptures, and next, the practice of the purest and primitive ages of the Church.

If parity in the ministry—by which is meant a single order, is tried by the evidence of Scripture, it goes down at once, and that by a double proof. First—It is clear beyond reasonable denial, that there was an order of men in the Church stiled Deacons, who were ordained to the ministry, by the usual form of prayer and imposition of hands, and who, in consequence, preached and baptized. This order of Deacons was instituted shortly after the day of Pentecost, so that thus early in the commencement of the Church, there are undeniably, by Scripture testimony, (Acts vi. 6,) Deacons and Apostles as church officers ; from which it is evident, that parity did not continue in the Church a single month. Secondly—It is equally clear from Scripture, that there was another order of men in the ministry, stiled indifferently, (perhaps interchangeably,) Elders, Presbyters and Bishops, distinct from the order stiled Deacons. (Acts xiv. 23.) Here then is another undeniable proof from Scripture, against parity of order in the Church of Christ. That these were distinct and established offices in the Church is past

contradiction, from the Epistles to particular Churches written many years afterwards—as in that to the Philippians—“Paul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, *with the Bishops and Deacons*. And in 1st Tim. iii. 1, where they are described as distinct offices—“This is a true saying—if any man desire the *office of a Bishop*, he desireth a good work.” The qualifications for this office are then set down, for Timothy’s direction in ordaining them. In like manner concerning Deacons—(ver. 10)—“Let these also first be proved; then let them use the *office of a Deacon*, being found blameless,” with similar directions as to their qualifications.

For parity, then, as the constitution of the Christian ministry, there is no foundation in Scripture; the evidence is directly against it; even if the Apostles, as a distinct order of ministers, are allowed to be discontinued. If to this, we add the elucidation and confirmation given to these proofs from Scripture, by the practice and usage of the Church in the first and purest ages, and uninterrupted for fifteen hundred years; there is such a body of testimony against this claim to parity of order in the ministry, as gives a very frightful cast to the prejudice which can resist it. Here, strictly speaking, the question of fact is closed; for, if you take your stand upon parity, as the Divine constitution of the Church, and fail to establish it by proper and sufficient testimony, your cause is gone, and imparity proved to be the will of the founder of the Church.

No fact can be established by reasoning solely; whatever then hath been reasoned by the ingenuity and research of men contending for parity, is of no moment, until the fact be previously established by proper evidence. And so sure am I, of the fact being the very reverse of parity, that if in Scripture, or in ecclesiastical history, you can point to any branch of the Church of Christ in the Apostle’s days, or from thence to the fifteenth century inclusive, modelled and governed upon this principle, and acknowledged in communion with the catholic or universal Church, I will publicly recant every word I have written or spoken on the subject.

The establishment of imparity, however, does not necessarily establish any particular number of orders in the ministry—two orders being as good as two hundred to defeat the pretensions of parity. The question as to the number of orders in the Church is still open, and is as much a question of fact, as that of one order only; and on this fact I maintain, that the testimony of Scripture is direct for three orders in the ministry of that Church, which Christ purchased with his own blood, and planted and established in this world by his Apostles.

That the Apostles were ministers is clear from their own acknowledgment—“Who then is Paul and who is Apollos—but *ministers* by whom ye believed.” (1 Cor. iii. 5.) “Let a man so account of us as of the *ministers* of Christ.” (1 Cor. iv. 1.) “Who also hath made us able *ministers* of the New Testament.” (2 Cor. iii. 6.) From the testimony of Scripture, then, we have these three orders existing and acting in the Church from the beginning.



First—Deacons, who were ordained by the laying on the hands of the Apostles, (Acts vi. 6,) who were authorized to preach and baptize. (Acts viii. 12, 38.) Secondly—Presbyters, stiled indifferently Elders and Bishops; why so called is of no consequence as to the fact, they were a distinct order from the Deacons. Thirdly—the Apostles themselves, as that order from which both the others derived their commission and authority. The fact, then, that there were three orders in the Church of Christ, during the life time of the Apostles, is established by the irrefragible testimony of Scripture, and as the fact is all that we are at present concerned with, you must show that I have quoted the Scriptures wrong, or lose your cause. Again, therefore, I say, if you can produce any branch of the Church of Christ, either national or particular, from the time of the Apostles to the fifteenth century inclusive, and in communion with the Church founded by the Apostles, which was not constituted on the principle of *imparity*, and which was not governed by three distinct orders of ministers, I will surrender Episcopal pre-eminence to Presbyterian parity.

The question, however, has yet to be settled, to which of the three orders was the ordaining power committed? That the Apostles possessed this power in right of their office, you will not dispute. That it was not conferred upon the order of Deacons, you will readily admit. It must therefore have been committed either to that order stiled indifferently Elders, Presbyters and Bishops, in Scripture, or to another order, distinguished by possessing this as well as the other *ordinary* apostolical powers. On this question you assert, that the ordaining power was transferred to the order of Presbyters. This assertion I deny as a fact, and I support my denial in the following manner from the Scriptures.

The ordination of Timothy, not to say his consecration, is marked by St. Paul, with such a peculiar character, as is, in my view, utterly incompatible with the parity you contend for. Authority is given him over the doctrine, the ministers and the members of the Church at Ephesus. “I besought thee to abide still at Ephesus, that thou mightest charge some, that they teach no other doctrine.” 1 Tim. i. 3.) from the 11th to the 18th verse, the Apostle refers to his own commission, as entrusted with the Gospel, and at the 18th verse transfers it to Timothy, “*this charge I commit unto thee son Timothy.*” In the 2d chapter he gives him directions as to the qualifications of Bishops and Deacons, and at the 14th verse states the object of his writing to him, in such wise as clearly designates his supreme authority in that Church, “These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know *how thou oughtest to behave thyself in the Church of God.*” An expression which cannot be construed of personal deportment when engaged in the public duties of religion, and must therefore refer to the exercise of his Episcopal authority over the Church. In the 5th chapter, accordingly, Timothy is directed, “Rebuke not an Elder, but entreat him as a father;” (ver. 1;) “Against an Elder receive not an accusation, but before two or

three witnesses," (ver. 19.) His authority over the members generally is evidenced by the whole chapter, particularly by ver. 20—"Them that sin rebuke before all, that others also may fear." And that the power to ordain was committed to him singly is clear from both the Epistles, particularly 1 Tim. v. 22, and 2 Tim. ii. 2. "Lay hands suddenly on no man"—"The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." If to this we add the affecting circumstances under which the second Epistle was written, there can hardly remain a doubt, that it was the Apostle's object in committing this charge to Timothy, to transfer to him the oversight, government and rule of the Ephesian Church—"For I am now ready to be offered, and the time of my departure is at hand," says the Apostle. (Chap. iv. 6.) Under the impression, and with the assurance he was filled with, that a crown of righteousness awaited him, what could occupy his care and thoughts more, than to provide for the security and establishment of this favoured people, in the faith and order of the Gospel, by placing them under the care and oversight of one, who had fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience; and whose tried affection for St. Paul gave assurance, that he would continue in the things which he had learned, which had been assured to him both by miraculous testimony and his own experience, which he had learned from this Apostle, and were confirmed by the gift of God which was in him, by the laying on of St. Paul's hands.

This view of the subject, as the plain scriptural view of it, is confirmed by the Epistle of this same Apostle to Titus, "For this cause left I thee in Crete, that thou shouldest *set in order* the things that are wanting, and *ordain Elders* in every city, as *I had appointed thee*." (Chap. i. 5.) Directions are then given him as to the qualifications of those to be ordained, and as to his general duty as a governor of the Church, of the same character as those given to Timothy, with this particular charge, "A man that is an heretic, after the first and second admonition, reject."

From the letter, and obvious unforced meaning of Scripture, therefore, I consider it *established as a fact*, by express testimony of Scripture, that even in the life time of the Apostles the Episcopal office was instituted in the Church, by the Apostles themselves, as a distinct order of ministers; that to this order was committed the Apostolical power of ordaining, restraining, judging and governing in the Church, and that *through this order only*, does the ministerial commission, as a divine right, descend from the Apostles. Hence, I conclude, that in order to verify the divine right of any particular ministry, it must be derived from the Apostles through the succession in the line of Bishops, and not in the line of Presbyters. If, however, you can show, that I have quoted Scripture either falsely as to the letter, or unfairly, or unusually, as to the plain and connected meaning of the passage, or can produce from the records of ecclesiastical history, for fifteen centuries, *a single instance of Presbyterian, as contradistinguished from Episcopal ordi-*



nation, in any acknowledged branch of the Catholic Church, I surrender the cause I maintain, and with it, every claim or title to covenanted mercy.

Do not, however, suppose, sir, that I am unaware of the ground you take, to obviate this plain testimony from Scripture on these points, as matters of fact. No, sir, the Presbyterian hypothesis, that the order of Deacons was not a distinct clerical office, in the Christian ministry, but provided exclusively for the care of the poor, is unsupported by any thing but assertion.\* I have proved from Scripture, that the Deacons in the primitive Church, were solemnly set apart to that office by prayer, and imposition of the Apostles' hands; that they preached and baptized; that thirty years after the first mention of them, and in a distant Church, they are recognized and addressed by St. Paul as an established order in the ministry. I have given you Scripture, and fifteen centuries of ecclesiastical history, to contest this as a fact, or to produce the slightest ground to believe, that they were chiefly, and as to their proper official duty, appointed to the care of the poor; or that this order is in any sense analagous to that class of men stiled Deacons in the Presbyterian system of government. And unless you can do this, the 6th chapter of the form of government of the Presbyterian Church in these United States, is bottomed on a perversion of the text of Scripture, brought to support the assertion there made, as to the order of Deacons, and is also in direct opposition to the judgment and practice of the Church of Christ, from the Apostles' days to the reformation. Was Stephen, I pray you, serving tables and waiting upon the poor like a Presbyterian Deacon, when, "full of faith and power, he did great wonders and miracles among the people?" Was such the occupation of Philip, when he preached Christ to the Samaritans—converted and baptized them—was he thus employed when he baptized the Ethiopian Eunuch, and preached unto him Jesus?

Equally unwarranted by Scripture, and ecclesiastical history is the usual subterfuge resorted to by contenders for parity in the Christian ministry, against the Episcopal character of Timothy and Titus. They were Evangelists, it is said, and not Bishops; and as Evangelists only, were clothed with a special power to ordain and govern in the Church.

This, sir, also, is mere assertion; and you are required to show, either from Scripture, or the records of antiquity, that there was a distinct order of ministers in the Church stiled Evangelists, and as such possessed of authority distinct from, and superior to the order either of Deacons or Presbyters; unless you can do this, you must be aware, sir, that the reasoning founded on this assertion, and the conclusions drawn from it, are equally gratuitous with the assertion

\* Some persons may feel surprise, perhaps, at the Presbyterian hypothesis, respecting the order of Deacons, considering what is so plainly said in the 7th chapter of the Acts and elsewhere, of their proper ministerial character. Yet Dr. Rice does not scruple to assert, that they were not preachers of the Gospel. See his *Irenicum*, page 140.

itself; and very wonderful indeed it would be, that an office, which from the very nature of things, must run parallel with the Gospel, so long as there was a heathen land into which to carry its joyful sound, should have been discontinued in the Church. But as the work of an Evangelist cannot cease, so long as the glad tidings of the Gospel of Christ are *unheard* by any nation, kindred, tongue or people, so neither can the office. Every Deacon, Presbyter or Bishop, proclaiming these glad tidings to such, is thereby, and not in virtue of any official designation, an Evangelist, in the proper Scriptural and only just meaning of that word. Nor was any other notion ever annexed to the word—until it was found convenient, by the contenders for parity, to consider an Evangelist as a distinct office in the Church, in order to evade the clear and direct precedent for parity, given in the case of Timothy and Titus. You well know, sir, that Philip, one of the seven Deacons, is called an Evangelist. (Acts xxi. 8.) Are you therefore prepared to assert, that he was clothed with the same powers as a minister of the Church, wherewith Timothy and Titus were invested? But this you must do, or yield whatever support is given to parity, by this modern notion of the word Evangelist. But, further, and to show the opposition of parity, both in principle and practice, to the order of the Gospel—I ask you, would the preaching and baptizing of Presbyterian deacons, or even of ruling elders, be allowed and acknowledged by that Church? If not—where is your conformity with the order of the Gospel? For indubitably the primitive deacons and elders, ruling or not ruling, both preached and baptized; and where is your warrant for depriving these scriptural orders in the Church, of their ministerial privileges? What authority had Calvin, or the assembly of divines, to depart from the primitive Apostolical order of Church ministers, and discontinue an order, (as in the case of Deacons,) which when “used well, purchased to them a good degree, (that is, entitled them to advancement in the ministry,) and great boldness in the faith which is in Christ Jesus.” (1 Tim. iii. 13.) By what right did they split up the sacred order of a Scriptural Elder, or Preaching Presbyter of the Church of Christ, into a mere secular office? Surely this parity must be a most despotic thing—suffering neither an inferior or a superior in office to come near it. If, then, no authority can be produced, either from Scripture, or elsewhere equivalent to Scripture—the mildest thing that can be said of the Presbyterian platform is, that it is a mistaken view of primitive truth and order. I again repeat, sir, *that it is as a question of fact only*, that any serious man can consider the disputed subject of orders in the Christian ministry. As such, it is accessible to ever capacity; as such, if you will meet it, I shall most gladly profit by what your superior attainments in sacred Hermeneutics, theological science, and ecclesiastical history shall bring forward. On any other ground, it can only occasion collision of opposite views, productive of heat without light, upon which I shall not waste my time.

(To be continued.)



EXTRACT OF A LETTER FROM A PIOUS, ZEALOUS, AND EXPERIENCED  
CLERGYMAN OF OUR CHURCH.

"As to the means that I have, in the long course of my very imperfect ministry, found to be most productive in promoting permanently the cause of our blessed Redeemer: this has been effected in the first instance by adhering strictly to the doctrines and discipline of the Church, as enjoined in her Articles, Liturgy and Rubrics.

"I have also experienced the fatal effects of a departure from this most necessary means, in the early stage of my ministry, particularly in the remote section of country where Providence has been pleased to cast my lot. Here from necessity and not of choice, I was obliged, for the want of Prayer Books, and the impossibility at that time to procure a supply of them, in some measure to depart from the principle above stated, and from experience, therefore, could say much on this point that might be of great benefit to my young brethren of the clergy.

"A second most necessary means hath been a close attention to the children and youth of the congregation; to impress and enforce on their minds, the nature and obligations of their baptismal vows, and the great benefit of a conscientious discharge of them. I have proved this a *most beneficial means*.

"The third, but not the least, is that of family and private devotion. Where these have in any tolerable degree been observed, they have uniformly produced a most happy and visible influence on the morals of society, as far as that influence reached.

"The greatest obstacles that I have found in the way of success in the course of my ministry, have been, the ignorance of the people in general even of the claims of the Church to their attention; of her distinctive character, and the want of proper means to counteract and remove that evil; the negligence of some, and the poverty of others; the want of suitable books and institutions for their instruction."



THE publication of the following prayers will gratify our pious readers, while it assists them in those intercessions, which we do not doubt they offer up, in behalf of an institution identified with the welfare of our Church.

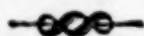
PRAYERS USED AT THE GENERAL THEOLOGICAL SEMINARY OF THE  
PROTESTANT EPISCOPAL CHURCH.*The First.*

Most gracious Father, who by thy blessed Son, our Saviour Jesus Christ didst commission thy holy Apostles, and through them a

succession of pastors to the end of time, to proclaim to the world the knowledge of salvation through a Redeemer: we implore thy blessing on this Seminary, instituted with a view to the same ministry of the Gospel. May the hearts and the hands of thy people be open with supplies for carrying the design into effect. May the Trustees and the Professors be endowed with fidelity, and with wisdom, and sustained by thy Providence in the discharge of the duties respectively committed to them. May the pupils be favoured with health for the prosecution of their studies, and preserved by thy grace from all temptations to relaxation of industry in the pursuit of knowledge. Strengthen in them the good desires which have been excited in them by the inspiration of thy Holy Spirit: and impress on their minds a sense of the high origin, of the salutary tendency, and of the rich rewards of the Gospel ministry. Endue them with humility in the pursuit of truth, and with zeal and steadfastness in the profession of it. Preserve them from prejudices, and from whatever else may betray their understandings into error, or their hearts into sin. May they be useful in their generation, to the increase of thy glory, and the edification of thy Church; and may they at last receive the commendation of faithful servants, from the great Shepherd and Bishop of souls, thy Son Jesus Christ our Lord, in whose name, and through whose prevailing merits, we offer up these our imperfect prayers. *Amen.*

*The Second.*

Almighty and most merciful God, we render thee our thanks and praise for the light of thy ever blessed Gospel, and for the appointed means of publishing it to all nations. We ask thy blessing on all suitable endeavours for carrying the design into effect; on all seminaries of sound learning and virtuous education; on all societies tending to advance Christian truth in the world, and the purity and prosperity of thy Church. We pray especially that this institution may be blessed to the extending of the light of the Gospel throughout the world, and that its usefulness may be continued until the time, when all thy sheep shall be gathered into one fold, and be made partakers of thy heavenly kingdom, through Jesus Christ our Lord. *Amen.*



*Address to the Members of the Protestant Episcopal Church in the Diocese of South-Carolina, by the BISHOP, as Chairman, ex-officio, of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

Under deep and painful concern for the welfare of the Institution, with whose objects and interests they are charged, the Trustees of the Protestant Episcopal Society for the advancement of Christianity in South-Carolina, beg leave, respectfully and affectionately, to address their Brethren, in its behalf. It is now nearly seventeen



years, since this Society was founded. In 1810, a few persons, ministers and lay members of the Churches in this city, took up the purpose of such an association; and it soon went into happy operation, under the well digested constitutional regulations, which now govern its proceedings. The motives of their conduct were unexceptionably good. Considering the Church of which they were members, to hold the doctrine of Christianity, in its primitive integrity and purity, and to conduct the Christian worship of God, in a manner, by various circumstances, made peculiarly excellent, they were desirous that the influence of religious institutions, in which thus characterised, they saw a source of great moral benefit and spiritual blessing, should be extended, further than they yet had been, among their fellow-citizens. In a large portion of the State these institutions were almost entirely unknown; and although other denominations were, with zealous exertion, diffusing religious influence according to their respective principles, yet they saw ample ground, either unoccupied, or but partially and insufficiently cultivated, in which, it was reasonable to hope, that they might plant, that which heaven would bless, with an *increase* profitable to human happiness. The portion of the Christian community to which they belonged, was composed, they moreover considered, in no inconsiderable degree, of those, who, by inheritance or otherwise, held in their hands, no small proportion of the wealth of the State; and it seemed desirable to institute in it, opportunities and means by which pious individuals, might, without apprehension of misapplying their benevolence, be enabled to give of their abundance, that, which, while it impaired not *their* temporal interest, might materially promote the moral interest of their country.

Actuated by such considerations, the founders of this Society soon found their hopes received by their brethren with a cordial welcome, and favoured with a patronage at least equal to any anticipation, which in forming that purpose, they had indulged. Having instituted a fund to be denominated the common fund, and which, consisting of half of the amount of the annual subscriptions, and half of all donations and collections, within the year, (the life subscriptions and the remainder of the annual subscriptions, &c. being reserved to constitute an accumulating permanent fund) should be all liable, annually, for the expenses of the Society, they soon were enabled to commence appropriations, for the accomplishment, under one or another of the particulars into which by the constitution it was distributed, of the excellent object of their association: viz: "the advancement of Christianity in South-Carolina." By "the distribution of copies of the Bible, the Book of Common Prayer, useful religious Tracts, and other works of approved reputation; and the sending forth of Missionaries, to places, where there was ground for expectation that their labours would be successful in spreading the truths and cultivating the virtues of the Gospel," the two leading branches of the business contemplated in the institution of the Society, the process of its benevolence, in less than a year, was set on foot, which has since, according to the increasing ability

of which the Board of Trustees found themselves possessed, operated effects, in which, while they cannot but contemplate them with animated satisfaction, the Board are desirous, that *all their brethren*, as well those who have not yet contributed to the funds of the Society, as those who have, may see pleasing evidence of the utility and importance of this scheme of Christian well doing. To exhibit, in detail, all, that since its foundation, the Society has done, would be both tedious and unnecessary. It may be expedient, however, to state some facts out of the hitherto short history of its operations, calculated incontrovertibly to evince their usefulness.

It was among the first proceedings of the Society, to defray the expense of a mission instituted at Columbia, with a view to the organization there of a congregation, and the erection of a Church. This enterprise, aided and encouraged by the generous energetic zeal of an eminent lay member of the Church, then residing in Columbia, and the liberality of a few, whom it induced to assert their distinction, as Protestant Episcopalians, from other denominations, then known in that place and its vicinity, became the happy occasion of the existence of Trinity Church, Columbia; which, cherished for several years, by liberal appropriations of the Trustees in its behalf, became at length respectably independent of such assistance, and is now one of the most flourishing Churches of the Diocese. By means of missions planted by the Society, at Pendleton and Greenville, the Protestant Episcopal Church in the excellence of its doctrine and worship, has become happily known in a portion of the State, where it had been strange to all, except a few temporary residents and occasional visitors from the lower parts of the State, or emigrants from northern portions of the Union; and Churches, under the influence of these missions, have been erected in both those places. In an opposite quarter of the interior of the State, the Trustees were induced to take up the case of St. David's Church, Cheraw; in which, from the time of the American Revolution, divine service had never been performed according to the doctrine and order of the Protestant Episcopal Church; and the effect of their attention thus directed, has been the restoration of that Church to its original destination, having a stated ministry connected with it. By appropriations, moreover, from time to time, placed at the discretionary disposal of the President of the Society, the Board have seen employment given to ministers otherwise unemployed, (especially such as were recently ordained,) in consequence of which, several parishes have been set into operation, in which the offices of the ministry had been long suspended; and persons educated in our communion, were either lamenting the privation of their privileges as its members, or through long disuse, were becoming indifferent to those privileges, and utterly insensible to their moral influence and value. Not fewer than eleven of our parishes have experienced the benefit of the attention of the Board *thus* given to them; seven of which, having been happily excited to exertion, are now, in a greater or less degree, settled in the enjoyment of regular Christian ministrations: making the whole number of Church-



es of the Diocess, which owe their present existence or ameliorated condition, to measures originating in this Board, to be ten. The number of ministers at different periods, employed by the Society, or by the effect of its measures, is nineteen.

Of assistance rendered to persons contemplating the ministry as their calling, one of the objects of the Society as stated in the Constitution, the Board have hitherto been required to render but little: yet that little they have reason to consider, to have been rendered profitably to the general design of the institution. In the distribution of copies of the Scriptures, the Book of Common Prayer, and of useful Tracts, &c., the Board are satisfied of having contributed not a little, to the advancement of Christianity in South-Carolina. Since the Society was founded, they have given out from their Repository, 307 Bibles,\* 1,641 Prayer Books, and 15,075 "Tracts and copies of *approved publications*." The Board are well assured of good thus done.

On a review, then, of the proceedings of this institution, consisting of such particulars, can any question be raised, as to its usefulness, or consequently of its claim to continued and persevering patronage? Yet, the Trustees find themselves in circumstances, which justify the apprehension, that, instead of extending the useful work committed to them, they must be compelled to reduce it into narrower limits. An erroneous impression has been received of the abundant adequacy of its resources, to any demands that might be preferred for its assistance, or any purposes which the Board may reasonably contemplate. Under the influence of this impression, they have reason to suppose many to have acted, who have withdrawn their names from the list of annual subscribers; by which cause, together with the perplexed and depressed state of the pecuniary interest of the community, the annual income of the Society has been so reduced, as to oblige the Board, either to discontinue, or diminish, their customary benefactions. Some of their missions are unavoidably deprived of a portion of the assistance which had been extended to them, and the library of the Society, into which, it has been the endeavour of the Board, gradually to collect, whatever might be conducive to the advancement of sound theological knowledge and science in the State, and especially all that might be necessary to give help and animation to the studies of candidates for the ministry, remains without any appropriation for its increase or improvement.

Powerfully affected by these circumstances, the Board, therefore, present themselves to their brethren of the same household of faith, with an earnest solicitation, that their attention may not be withheld, from the merit of the claims of this institution. Amidst the embarrassments of the day, many, comparatively not affected by them, are found not to have enrolled their names among those of its members; and such as are suffering privation in the general pres-

\* Of Bibles, fewer have been distributed by this Society than would have been, had not several of its members been members also of the Charleston Bible Society, with a right to receive for distribution, each, a certain number of copies.

sure of the times, are entreated to consider, whether a selection, judiciously made, of objects of their benevolent expenditure, might not *make or retain* them, contributors to the means of the annual appropriations of this Board, for the advancement of Christianity in the State, on principles, which, as Christians, they peculiarly approve.

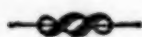
It is with a reasonable confidence, that the appeal is thus made, in behalf of the Society, to the preference existing in the minds of Episcopalians, of the principles of their own communion. *They* cannot be indifferent whether these prevail, or any system of religious opinions, to them not seeming scripturally sound and true. That which they deem the Church of God, they cannot but desire, that others, to the greatest number possible, should know and love, as such. They cannot, unconcerned, see others substituted for the venerable institutions, which, their fathers, having themselves received in them the influence of religious truth, taught *them* to revere and honor. They cannot be supposed, without pain and grief, to see the light of the doctrine in which they rejoice, as "*the truth as it is in Jesus*," giving place to the glare of every varying illusion of human ignorance, caprice, and pride.

The wholesome practical character, with which, by the proceedings of the Society, religion is presented to the attention of men, constitutes a consideration, on which the Board may also rely, as well calculated to have weight, with those whom they are addressing. As citizens, they cannot be indifferent to the prevalence of that religion in the community, which shall tend to purify and invigorate moral sentiment, and impart to the manners and habits of the people, a salutary influence, calculated to give efficacy to the laws, and make society a scene of godly quietness and virtue.

But the appeal of the Board, must look, for its best success, to the *charity* of those to whom it is addressed. It is really the great end of this institution, to promote the happiness of men, by giving to them the influence of religious knowledge and virtue. It is undeniably the tendency of its operations, to produce such an effect.—Can we be desirous to fulfil the obligation of love to our brethren, and be indifferent to the success of such an institution? Especially when we advert to the perpetual hostility that is exerted against the Kingdom of the Redeemer, and the various devices of an insidious infidelity, always lurking within its borders, can we refuse to contribute the little, which this Society asks of any, towards fortifying and securing it. The question may, indeed, arise, of the comparative merits of this and other modes of extending religious knowledge and belief, and their influence on human happiness and virtue, among those who compose the community, to which we belong. Let the question be duly considered. Let the merits of this method of doing good to men, be strictly compared with those of others, in behalf of which its members are tempted to relax their interest in it, and such as are not yet its members are inclined to waive its claims on their attention; and the Board will not fear the result of the comparison. Protestant Episcopalians, must, on the



contrary, when they advert to the objects of the institution, and the comparative certainty of the efficacy of its measures, in advancing the best interests of men and the glory of God around them, see reason, for a decided discrimination in its favour, and for consecrating through it, the little portion of their substance, which it requires, to the divine bestower of all they have.



EXTRACTS FROM BISHOP GRISWOLD'S LAST ADDRESS TO THE CONVENTION  
OF THE EASTERN DIOCESS.

Eight or ten clergymen, or candidates since ordained, respectable for talents and pious zeal, have recently, from other parts, come into this Diocess, where they are labouring with success and much approbation. This we humbly trust is an evidence that the Lord has not forsaken, but is still smiling upon us; and, if we are faithful, that he will continue to bless his Churches committed to our care. \* \* \* \*

During the year past, I have travelled about 3000 miles; including one journey which was extended into Lower Canada; a journey, it is believed, not without use to the Churches in these States. A friendly intercourse between our Churches and those in the Canadas will evidently be of mutual benefit, and especially favourable to our brethren in Vermont. The kindness and cordiality with which I was received at Montreal and Quebec, especially by the honourable and very worthy Bishop of those Provinces, was an interesting proof of the politeness and hospitality of our brethren in those cities; and also of their Christian love and readiness to co-operate in whatever shall best promote the cause which we all have in view. The recent appointment to the Episcopate there of one so justly and so universally respected and esteemed; of one so long and so much devoted to the cause of the blessed Redeemer, and of the best good of mankind, causes the most pleasing anticipations of the future prosperity of the Protestant Episcopal Church, in that part of America.

I have also to acknowledge, what I shall never be able sufficiently to express, the many favours and long continued kindness which I have received both from the clergy and the laity in this Diocess. The patience with which they have borne with my many infirmities; the kindness and more than hospitality with which I have been every where received; the sacrifices often made for my accommodation, and the aid given me in my journeying, have laid upon me obligations which the Lord only can repay: and we trust that he will repay: and the rather because *for his sake* the benefits have unquestionably been conferred. For we know who hath said, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ—shall not lose his reward."

Among the happy circumstances in the present state of our Churches, one of the most encouraging is, that so many of them are

supplied with ministers "who labour in word and doctrine;" and such ministers, we are happy to add, as encourage the hope that their labours will be blessed. It may well be doubted whether a body of clergy equally numerous can be found who surpass them in talent, piety, good order, and evangelical zeal.

In Massachusetts our Churches have flourished and increased since we last met. \* \* \* \*

It is with much pleasure that I can announce to you the accomplishments of one thing which I have long and very much desired. Through a very liberal subscription for the purpose, by a number of individuals, the Church in Cambridge is completely repaired, and is regularly opened for the ministration of the Gospel ordinances, by the Rev. Mr. Otis, who has also received Priest's orders. The prospect of beneficial results thus far more than equals our anticipations. \* \* \* \*

Confirmation in several of the Churches visited has been postponed till the next year, and in others none were desirous of receiving that rite. In the course of the year I have administered it twenty-seven times, and yet the whole number confirmed amounts to but 210. The small number of our people who are pressing forward to confess the name of Christ, and partake of his mercies, presents a mournful contrast to the Lord's blessings showered upon us, which we have been recounting. This is what is most discouraging in the present state of our Churches: a lack of zeal, of devotedness to God, and sense of his mercies. Some of our Churches, in my last visitations, did not evince that lively interest in spiritual things, and that pious zeal which have been happily witnessed on former occasions. While people are themselves indifferent whether or not they partake of the ordinances of the Gospel; they will of course view it as of no great importance whether those ordinances are extended to others. The missionary funds at my disposal will not, it is feared, be adequate to the appropriations made for the year ensuing. But four of our Churches make the Easter contributions, as recommended by the Convention of the Diocess. These four are entitled to much praise. The little which has been contributed, has on my part been managed with the utmost frugality and care, as may be seen by any who may be disposed to examine a statement of the manner and ways in which it has been disposed of.

My brethren of the clergy, fellow labourers in the Lord's work; if he has done so much for his vineyard; if he be thus enlarging the field of our labours, and blessings and privileges are poured upon us in such bounteous streams, and "yet there remains so much land to be possessed;" if there be yet waste places in Zion, and that which is cultivated "bring forth wild grapes;" if, in plainer language, some who desire the comfort of our ministrations are yet destitute, and in those parishes where we constantly minister, coldness prevails, and little good fruit appears, we are of all men the most deeply interested, and should feel the most awakened concern. Have we indeed been faithful on our part? Have we given all possible diligence, and done all that lieth in us, according to our



bounden duty, to preach the Gospel in its purity, in season and out of season? to enlarge the borders of the Redeemer's kingdom? to restrain men from sin, and excite them to their duty? We have solemnly engaged—the oath of God is upon us, that we “will not cease our labour and care and diligence” till we have done this. Confident I am that, considered as one body, no ministers of Christ are more sincerely engaged in his service. But you know also the infirmities of our natures, and the temptations which surround us. You know well the vast importance and the awful responsibility of our office; that through our ministry men are to be converted to God, their hearts renewed by faith, and their souls saved for ever! You know too what confidence the people repose in us as ambassadors of Christ, and as interpreters of God's word, and as their examples and guides in religious life and in the way to heaven. On our diligence and fidelity may, we know not in what degree, depend the present comfort, and immortal well being of thousands of our fellow men. It is necessary to our usefulness, and to the success of our ministry, that they see us deeply interested and zealously engaged in promoting their best good. They should be assured that we seek not theirs but them. It is highly important too, that we reflect often and much on the near and very endearing connexion between a Christian pastor and the flock committed to his charge. The people among whom we labour in the Lord, are the souls for whom our Divine Master gave his soul unto death: they are souls whom he has committed unto our pastoral care: to us has he given the momentous charge to reclaim them from sin, and to train them for heaven. It is, I repeat, a very affecting consideration that the people have voluntarily chosen us, who are respectively their ministers, to be their spiritual guides: that to our wisdom fidelity and pious zeal they confide what so much concerns their immortal well being. When we consider further that they cheerfully contribute of their hard earnings to our present comfort, and make us partakers of their temporal things, these with many other reflections, must endear them to our heart, and make us ever ready to spend and be spent in labour for their benefit.

A minister of Christ who has such feelings, and such views of the relation between him and his people, will not, without urgent necessity, and great reluctance, leave them: and a people so blest in a pastor, will be likely to do all in their power to make him happy. The frequent removals of our clergy from one parish to another, is one cause, I doubt not, that our labours are not more effectual. They cause both ministers and people to think lightly and with indifference of the connexion between them. In parishes they produce discouragement, and sometimes disgust.

It is also necessary to the success of our ministry, to convince the people that we do not enter it for “a piece of silver and a morsel of bread,” nor because it is a genteel profession. Perhaps it would be quite as well for the true interest of religion, if the profession, in the estimation of worldly people, were less genteel. It may too possibly be the fault of our order, that the office of a Christian

minister has become, we may fear, an object of worldly ambition. I know well, and it is a subject of painful regret, that many of our clergy have but a scanty and inadequate maintenance. And generally do they whose labours are most abundant, have the least pecuniary reward. But God is just, and the reward which we chiefly look for is sure and certain. Let us manifest to the world that the Lord is our hope and our reward: that we seek first and supremely the kingdom of God and his righteousness, leaving it with his merciful goodness to bestow upon us such portion of temporal comforts as seemeth to him fitting.

It is on many accounts of great importance to the success of our labours, that the ministers of Christ should be frugal, temperate and economical in their style of living: that we follow the expensive fashions of this world no farther than decency demands, in order to shun the appearance of affectation, and that our good be not evil spoken of. Every Christian professes to renounce the *pomps and vanities* of the world: we who are chosen to be the salt of the earth, and the light of the world, must in our own life show what it is to *renounce* them. To affect or take delight in the vanities of life: to imitate the splendour and the expenses of the opulent and gay, is totally unbecoming the sobriety and renunciation of the world which are essential to the Christian character; and when seen in clergymen it is exceedingly pernicious. Our business is especially with the poor and humble and afflicted. Of all sins worldly mindedness is that which doth most easily, and most generally beset us; and it is that which is most repugnant to our holy profession. In the sacred Scriptures are found unhappy instances of God's people—of good and religious men, some very few times in their lives, falling into various sins; but never into avarice, or love of the world. You read there of no approved servant of God who was of a sordid mind, or fond of walking in a vain show. Not all our gifts and talents, and best composed discourses, will have so good effect upon the hearts and conduct of the people, as a humble, pious life, devoted zealously to the Lord's work:—a life which exemplifies our pure and holy doctrine. Ministers who so live are “worthy of double honour;” and they will generally be most likely to receive it. When the people see us chiefly concerned for their best good, and that we are unwilling to lay on them unnecessary burthens; when they are persuaded that what they bestow upon us is not wasted in useless expense, or a vain show; but is used with a frugal hand and charitable heart, they will gladly communicate with us in all good things. A pious, faithful pastor is the best almoner of the flock. He best knows the circumstances and the wants of all the parishioners, and will be the most ready, and the most faithful to relieve them. Besides other charities, in which we must be examples to our flocks—a clergyman must be “given to hospitality.” His friends and his Christian brethren should be welcome at his board; nor must he be “forgetful to entertain strangers.” To be able with our scanty resources to do this, great frugality is necessary.

(To be continued.)



## FROM THE CHURCH REGISTER.

## THE PASSING SPIRIT.—A VISION.

SHE is dead! she is dead!—  
 At the dawning hour when the shadows fly,  
 I saw her spirit glide slowly by;  
 The body's mould still, in semblance, it bore,  
 And the features' wonted light it wore:  
 And thrillingly on my tranced ear  
 Her voice's echo fell faint and clear.

Haste thee, she whispered, O! haste thee away  
 Where my friends weep over my senseless clay  
 In my funeral wail  
 Thy voice must not fail;  
 O'er my sable bier  
 Thou must drop the last tear:

But, weep not as those without hope, for me,  
 For, safely I've pass'd o'er life's troubled sea.

Now diffused, now shrunk, yet in form the same,  
 Glancing it play'd as a lambent flame;  
 Then the shadow fair  
 In the twilight air,  
 Towards the coming day,  
 Soared gently away;

And a voice like the wind-harp's dying psalm,  
 On my throbbing heart dropp'd words of balm.

I come to bid thee a sweet adieu,  
 I have prov'd the Saviour's promise true;  
 He lives, O! he lives!  
 And the prize he gives  
 To his saints in light  
 Is all blissful and bright.

Tarry not, faint not, soon, soon shall we meet  
 Where angels thy presence with joy will greet.



## LINES

*By the late Reginald Heber, D. D. Bishop of Calcutta.*

REFLECTED on the lake I love  
 To see the stars of evening glow;  
 So tranquil in the heavens above,  
 So restless in the wave below.

Thus heavenly hope is all serene,  
 But earthly hope, how bright soe'er,  
 Still fluctuates o'er this changing scene,  
 As false and fleeting as 'tis fair.

**RELIGIOUS INTELLIGENCE.**

*India.*—The last number of the *Missionary Register* contains a statement of the Rev. Mr. Rhenius, in the employ of the Church Missionary Society, of the progress of Christianity in the district of Tinnevelly. It appears that a disposition to inquire into the truths of Christianity has been excited extensively by the aid of native converts, and at the same time much opposition produced, in the course of which some of the inquirers were much persecuted and afflicted. In January, 1824, Mr. R. sent some of his people to Satangkoolam, to instruct those who desired it. They found upwards of twenty families determined on embracing Christianity, notwithstanding much opposition. Shortly after Mr. Schmid and Mr. Rhenius visited the place, and were rejoiced to find a large congregation waiting their arrival. A suitable spot was at length obtained, and a Church built under the protection of the magistrates. Much encouragement was given to the missionaries and native teachers by this success. About the same time the Headman and people of Kovindapatyal who renounced idolatry, with several families of the neighbouring villages, burnt their idols, and converted their temple into a place of Christian worship. Mr. R. placed one of his assistants here as a temporary instructor. In several cases where complaints were made to the magistrates of the oppressions exercised upon the Christians, their grievances were redressed. We give the remainder of the statement in the words of Mr. Rhenius.

“The attention which, in justice, was thus paid to the grievances of the Christians, by the magistrate, became known, of course, all over this part of the district; and was, probably, one of the causes which excited many more villages to listen to Christian instruction and renounce idolatry; so that in May, 1825, we numbered about thirty-five villages, in which we had congregations. We were thus obliged to select some pious young men to go and teach them the word of God; seven of these were sent for this purpose: they found a ready reception, and great willingness to hear and learn the word of God, among all, particularly the women. Previously to this, they with others of our Seminarists, being stirred up to make known the way of salvation to their countrymen, had visited, in different directions, the most famous places of idolatry, during the time of the heathen feasts—discoursing, and reading, and distributing Tracts and Gospels, to vast crowds, who used to come together on such occasions, from all quarters, many of whom expressed themselves much pleased at the new light which they received by these instructions. In about three months from the time when our young men were first sent out thus, the villages, in which new congregations had arisen, were no less than 90; and they have now (in September, 1825) increased to 125; in these villages, more than 1000 families are under Christian instruction.”—*Ch. Reg.*



*Ireland.*—In the last report of the "London Hibernian Society," it is remarked, "The importance of Sunday Schools is justly considered very great. Large numbers of the Irish spend their Sabbaths at feasts or fairs; in fighting wrestling, drinking, and other evil practices. By collecting the rising generation into Sunday Schools, they are not only restrained from such deteriorating practices, but are taught to read the Word of God, and habituated, from early years, to keep holy his day. The adult schools are, where practicable, connected with the day schools of the Society; and the peasantry are prevailed upon to attend after the hours of work in the evenings, and on Sundays and holydays.

"By the inspectors, a vigilant superintendence is maintained over all the Society's schools; and the communication of Scriptural instruction to the children is intimately connected with dispersing and reading the sacred volume amongst the adult population. The Society's two objects, the establishment of schools and the circulation of the Scriptures, are thus simultaneously promoted. Many of the village and Sunday readers have been scholars trained up in their schools. From the most intelligent and active of these readers, the cursory inspectors and travelling readers are appointed; and these, in their turn, are advanced to the office of occasional and general inspectors."

*Church Missionary Society.*—In the course of the year preceding the last report, *twenty-three* individuals were received into the service of this Society, some of whom have already gone forth to their work among the heathen, and others are engaged in preparatory studies. The number of deaths during the same period, among the European Missionaries employed by the Society, was ten; seven of whom were connected with the West African Mission; and of these four died in the month of May. In the Society's Institution at Islington, there had resided, in the course of the year, forty-two missionary students, sixteen of whom have gone to their respective stations in the heathen world.—*N. Y. Obs.*

This Society has addressed the following letter to Bishop White.

"Church Missionary House, London, Oct. 25, 1826.

"MY DEAR SIR—The Committee of the Church Missionary Society having lost many valuable lives in Africa, have turned their attention to a supply of teachers better fitted than Europeans to encounter the insalubrity of its climate. They have been strongly recommended to endeavour to procure persons of colour for this service; and have been led to suppose that there may be many such in America, who have the requisite piety, talent and knowledge to fit them for such an office.

"Their duty would be the religious instruction of the liberated Africans congregated in Sierra Leone, from all parts of Africa. For this purpose, the person to be employed must be well acquainted with the English language, and able to read, write, and speak it correctly. They must also possess a good knowledge of the Holy Scriptures, and cordially approve of the Articles and Liturgy of the

Church of England, and be willing to conform to them in their whole conduct. But the most important qualification for this service, is, intelligent, decided, and matured piety, with a sound judgment, and a heart devoted to God, clearly holding the doctrines peculiar to the Gospel, and longing to make them known as widely as possible.

"We shall be much obliged if you will inform us, whether there be in your knowledge any persons of this description, who would be willing to devote themselves wholly to labour in Africa to diffuse the Gospel.

"It might not probably be difficult for such persons to obtain ordination from the Bishop of the sister Church in America, before they left America.

"Such persons should pledge themselves to submit to the directions of the Society, as to the stations in which they may labour, and their general conduct.

"The remuneration of their services would be sufficient for their comfortable support; but on this point, and any other connected with the design, we shall be glad to have your full and free sentiments.

I am dear Sir, faithfully yours,

"EDWARD BICKERSTETH,

"*Sec. C. M. Society.*"

The first annual examination of this Society's Seminary took place on the 31st July. Appropriate addresses were delivered on the occasion by the Rev. D. Wilson and the Senior Secretary.

Mr. Wilson remarked:—"I cannot too strongly express my persuasion, that the great ends of the Church Missionary Society will be most materially promoted by this enlargement of the buildings for the accommodation of our students. The union of sound learning with Scriptural piety is of the last importance. If the cause of missions is to flourish in this great and enlightened country, in connexion with our Apostolical National Church, there must be a character of solid judgment and competent knowledge in the missionaries whom we employ. The advantages resulting from the alliance of knowledge and learning with spiritual religion in the missionary, are sufficiently obvious to the reflecting mind."

After dilating on some of the advantages which an educated missionary has over the uneducated, Mr. Wilson remarked:—"I will only add, that the translation of the Scriptures into the various languages of the earth entirely depends on sound scholarship, and the capacity of acquiring languages and of adapting the general principles of grammar to each varying idiom. How were those hundred and forty-three versions of the Scriptures, to the distribution, printing, or translation of which the British and Foreign Bible Society has lent its effectual aid, produced in their different languages and dialects? Was it not by the diligent and consecrated labours of men who first acquired learning, and then devoted it to the cause of Christianity?"

Mr. Wilson next adverted to the dangers which may accompany the acquisition of human learning, "such as elation of mind—pride



—self-confidence—a secular, ambitious, literary spirit—forgetfulness of our entire dependence on the grace of Christ—the putting knowledge and talent in the place of the Holy Spirit and of the life-giving doctrines of the Gospel—in short, a decline from the interior life of grace and holiness.” He concluded his address with suggesting some animating topics of encouragement to the students.

Mr. Bickersteth remarked :—“ Experience has abundantly shown us the inefficiency of our past plans for ascertaining the character of our labourers, or for duly preparing them for their work. Scattered in different places, they were under no consistent system of instruction, and we obtained very imperfect knowledge of their capacity or their character : they could make, comparatively, but little progress ; and could be but inadequately prepared for the most arduous of all offices, requiring every gift and endowment and attainment which God bestows, either directly, or in the use of appointed means. The same experience has already shown us the superior advantages of the present system.” He added, “ Amidst all our infirmities, we go forth in the name, and we rely on the strength of Him who ever magnifies His grace and love and power, in using feeble instruments to accomplish his work.”

A solemn dedicatory prayer being offered up, the solemnity was closed by singing the 117th Psalm.

*Scotch Episcopal College.*—There has been for some time in agitation among the influential members of the Episcopal Church of Scotland, a plan of erecting an Episcopal College in Edinburgh, where a course of studies, similar to that pursued in the English Universities will be adopted. At a convocation of the Bishops, which was held there lately, the subject was taken into consideration, and measures, we believe, are now in progress for the establishment of the institution.—*Nat. Gaz.*

*Protestant Episcopal General Missionary Society.*—From the proceedings of this body, from its first to its second triennial meeting, which have just been printed, we extract the following. “ The Missionary stations comprehend St. Augustine and Pensacola, those states and territories not yet organized into dioceses, and the Indian settlements within the limits of the United States, and not within any organized diocese.

“ Much of the destitute land, however, remains still to be possessed. Notwithstanding this, yet there is one benighted region, which, in the opinion of the Committee, has high and commanding claims upon our immediate attention. Both the Atlantic and Pacific coasts of South America, seem, from the state in which the recent political revolutions have left them, and from the expressions of strong desire on the part of the needy inhabitants to receive the services of our Church, to be elevated before us by the hand of Providence, to arouse the energies, and claim a portion of the bounty of our Society. Other denominations are even now taking the field : let it not be our reproach that we are always too late.”

The Rev. Thomas Horrel writes as follows: "St. Louis contains at present between five and six thousand inhabitants, and is now in a rapid state of improvement. Its location must make it the centre of business for this and the adjoining states and territories. I think it will be, at no very distant period, a large and populous city; and is certainly the point at which our efforts should commence, if we hope to see the Church spread over this country.

"If the friends of the Church desire that the inhabitants of the surrounding wilderness should enjoy the benefits of her Apostolical ministry, scriptural doctrines and spiritual worship, I do think there is no way in which they can so effectually aid in the accomplishment of that desire, as by giving us the means of erecting at this important point, not a splendid edifice, but a plain commodious house, in which we may meet to worship after the manner of our fathers.

"My own experience has fully convinced me that the missionaries of our Church would labour with much better prospects of success among the inhabitants of the surrounding country, when it is known that there is a flourishing Church in the largest and most flourishing town west of the Mississippi river. I have found, in my labours through this country, that the principal objection in the minds of serious persons to joining our Church, is the want of assurance that her ordinances will be perpetuated among them; there being at present but one Episcopal clergyman in this and the adjoining state, and not a single regularly organized congregation.

"I feel a confidence that our cry for help at this critical period will not be heard in vain, and that our Episcopal brethren who know the value of their privileges, will not suffer our efforts to prove abortive, when our demand is so reasonable. Should this effort fail, I fear it will be many years before we shall be able to rouse them to another; and should the Missionary Society be obliged to abandon this field after so much interest has been excited, those who are now sincerely attached to the Church, and earnestly inquiring what shall they do to be saved, will soon follow the example of those who have preceded them, and unite themselves to other societies."

This Society has had in its employ during the last three years only five missionaries, who have rather commenced the work than brought it to any degree of maturity. "Some appropriations of money have been made to the dioceses of Delaware, Ohio and Georgia. From the returns made from the first two, the appropriations appear to have been expended to great advantage." It has about thirty auxiliaries. The amount of the permanent fund is \$2246.92. Some dioceses have not contributed any thing. It may not be improper to mention that when the Society was first instituted, \$1648 were collected in its behalf in this diocese.\*

Among the operations of this Society we notice with great surprise one headed "publications and Books," for it is conceived,

\* See Journal of the last General Convention, p. 43. We regret to observe that the list of life subscribers, as published in this pamphlet, is imperfect.



with all due deference, than an appropriation of money for any other purpose than the support of missionaries, is not consistent with the constitution. A Tract Society is one thing, and we trust our Convention will institute such a Society, the necessity of which is becoming every day more and more obvious, but it seems to us that a Missionary Society is travelling out of its limits when it speaks of conducting publications and subscribing to religious newspapers, (see page 21 of the Report.) We publish with pleasure the following interesting Circular, and trust the resolutions contained in it will produce the desired effect.

PHILADELPHIA, DEC. 10, 1826.

Sir—The Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, in executing the duty imposed on him by the Executive Committee of the Board of Directors, of carrying into effect the resolution passed at the late triennial meeting of the Society, "that a copy of the Report, when printed, and of certain resolutions passed at the same meeting, be sent to every clergyman of our Church," takes the liberty of calling your attention to those resolutions, as follows:—

1. *Resolved*, That it be recommended to every clergyman of this Church, on the last Sunday in December of the present year, or on some other Sunday soon after the adjournment of the General Convention, to preach in their respective Churches, a sermon, setting forth the claims of this Society on the patronage of Episcopalians; to be followed by a collection in aid of the funds of this Society; and that the amount of the said collection be forthwith transmitted to the Treasurer of the Society.

2. *Resolved*, That every clergyman of this Church be requested, whenever the circumstances of his parish will allow of it, to use his exertions in forming societies auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

The execution of this duty has been retarded by circumstances not within the control of the Executive Committee, or of the Secretary; but, it is hoped, that the knowledge of this fact will not prevent, in any measure, the accomplishment of the object of these resolutions.

It may be advantageous to point out, in few words, the various modes by which aid may be extended to the Society. It may be given,

1. *By the formation of auxiliary societies*, as intimated by the second resolution above, believed to be the best, most powerful, and most permanent mode.

2. *By congregational collections*, as recommended in the first resolution above.

3. *By individuals becoming patrons*, by the payment of \$50, which entitles them to seats in the Board of Directors: this payment may be made by the individual himself, or by congregations, associations, or other individuals for him.

4. *By individuals becoming life subscribers*, by the payment of \$30 at one time, which entitles them to the privilege of membership for life, without further payments. Individuals may be made life subscribers in the same modes as they may be made patrons.

5. *By the annual payment of \$3*, which entitles the contributor to the privilege of membership so long as he shall continue annually to contribute this sum.

The contributors of any sum or sums, may direct to what object their contributions shall be applied, whether Domestic or Foreign, and, if they shall so choose, to what specific mission or missions, or object within the scope of any mission or missions. Where no such directions are given, the sum or sums will be appropriated to the general purposes of the Society, that is to say, to either Domestic or Foreign missions, or to any other object within the general design of the Society. Any person contributing the sum of \$15 for the support of an Indian child, may have the privilege of giving a name to the child. This particular has reference to the Green Bay Mission, the only one which the Society has, at present, within the Indian country.

Twenty per cent. of all monies given to the Society are invested for a permanent fund.

Another remark may be excused: This Society was instituted by the representatives of the whole Protestant Episcopal Church in the United States, in General Convention; its means, however, have not been in any respect commensurate with

the ability of the Churches, nor do they bear more than a minute proportion to the wants of the immense fields in which the Society is called to labour. May the God of all grace dispose the hearts of all those into whose hands this notice may come, to give of their ability, and to be zealously affected in the cause of this auxiliary to the Word of Life.

The Secretary will, at all times, be happy to furnish any information which may be requested of him. His address is "the Rev. George Weller, Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, Philadelphia."

**Bishop Dehon.**—Whatever relates to the memory of this distinguished prelate, is interesting to very many persons in this Diocese. It is not, therefore, without considerable pleasure that we notice in the last London Quarterly Theological Review, some account of a work recently published, under the following title: "Plain Directions for reading to the Sick, by the Rev. Joseph Hordern, M. A. Vicar of Rotherne, Cheshire." The Reviewer states the work to be "an attempt to provide a manual for parochial use, comprised in the most portable and condensed form, in which the most striking and applicable passages of Scripture are noticed and enforced by appropriate reflections, for the most part drawn from Adams, Barrow, Baxter, Bowdler, DEHON, Jebb, Thomas à Kempis, Scott, Sherlock, Stackhouse, Stillingfleet, Jeremy Taylor and Tillotson."

This goodly array of eminent men in which our late Diocesan is placed, and the present publication taken in connexion with the previous editions, and abridgment, of his works in England, is no mean commendation of the talents and pious labours of the American Church.

**Diocese of South-Carolina.**—The annual Convention of the Protestant Episcopal Church in this Diocese, was held on the 14th, 15th and 16th of last month. At the opening of the Convention, morning service was performed by the Rev. Mr. Delavaux, Rector of St. Bartholomew's Parish, and an appropriate discourse delivered by the Rev. Mr. Van Pelt, Rector of St. Luke's Parish.

There were present, the Right Rev. Dr. Bowen, 16 Priests and 2 Deacons. Nineteen Parishes were represented.

The Bishop is President, *ex officio*; and the Rev. Dr. Dalcho was re-elected Secretary and Treasurer for the ensuing year.

The following appointments were made:

**Standing Committee**—The Rev. Christopher E. Gadsden, D. D. the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D. the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Keating Simons, Robert J. Turnbull, Thomas Lowndes, Samuel Wragg.

**Delegates to the General Convention**—The Rev. Dr. Gadsden, the Rev. Allston Gibbes, the Rev. P. T. Gervais, the Rev. C. Hanckell, William Heyward, Hon. William Drayton, Thomas Lowndes, Charles C. Pinckney.

As the Journal is not yet published, we give but a brief outline of the business transacted. The General Theological Seminary



being a subject of great and increasing interest in this Diocese, engaged no inconsiderable share of attention. Measures were recommended for raising about \$1650, which is the quota of this Diocese, according to a resolution of the last General Convention, towards liquidating the debt incurred by the erection of the building necessary for the Seminary. Additional measures were adopted for procuring contributions to the Bishop's "Common Fund," and, likewise, for the "Bishop Bowen Scholarship." The country parishes were recommended to place their funds "under the care and management of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," as St. Luke's, and Prince George's Winyaw, have already done, we believe to their satisfaction and interest; and a Committee was appointed to address the Churches on the subject. Two resolutions were submitted for the consideration of the next Convention; one, to recommend to the Vestries to interdict the use of Churches "for all unhallowed, worldly, and common purposes;" such as "delivering orations, and holding elections on secular, or political subjects and occasions," &c. And the other to amend the 9th article of the Constitution. Resolutions were passed recommending the establishment of Societies auxiliary to the Protestant Episcopal Society; and the support and patronage of the *Gospel Messenger*.

The Bishop's Address, delivered to the Convention, is necessarily postponed to our next number.

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*Protestant Episcopal Missionary Society, composed of Young Men and others.*—The eighth anniversary of this Society was commemorated on the evening of the 16th of February, at St. Michael's Church. Prayers were read by the Rev. Mr. Van Pelt, and an interesting address delivered by the Rev. Mr. Neufville. A collection was made at the doors for the benefit of the institution. The Society then proceeded to business, heard the annual report of the Standing Committee, and elected their officers.

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*Bible Classes*—The mode of answering questions in writing, instead of orally, as was the custom, when these classes were first formed, has been practised in some of our churches with success. It is obvious that the direction of the youthful mind, to some interesting objects of religious inquiry, and the committing to writing the result of the reading of such books on the subject as have been recommended, as well as the observations of the Minister on the essays which are submitted to him, must render this an improving exercise. We hope before long to publish some of the essays of our young friends, which will fully justify the opinion expressed of the usefulness of this method of acquiring religious knowledge.

The following are the questions for the Bible Class at St. Philip's. The answers to be given on the fifth Sunday in Lent.

Why should we observe the season of Lent?

How should we observe the same?

What are the considerations derived from Holy Scripture in favour of this custom of our Church?

Consult Nelson or Hobart on the **Fasts and Festivals**; Bishop Brownell's **Family Prayer Book**; Stanhope on the **Epistles and Gospels**; Wogan on the **Lessons**, articles **Ash-Wednesday**, and the **Lent Sundays**.

### OBITUARY.

Died, at Ashtabula, in Ohio, on the 6th September last, the **Rev. ROGER SEARLE**, aged 54. He was for more than ten years a clergyman of the Methodist denomination, and at the age of 31 was admitted to the order of Deacons in the Protestant Episcopal Church, and the following year to that of Priests. In 1817 he removed from New-England into Ohio. "As he was approaching the eastern boundary of the State, he requested his conductor to inform him when they should cross the dividing line between Pennsylvania and Ohio. They had no sooner entered the State of Ohio, than he kneeled down, and most fervently and devoutly prayed God to bless the enterprise in which he was engaged, and make him an instrument in his own hand of building up the Church and cause of Christ in the infant State of Ohio. This prayer appears to have been answered. For nine years he was a faithful and successful labourer in the State of Ohio. The good seed of the word of God, sown here through his instrumentality, has taken root; and as it has done so, it is believed it will continue, for generations to come, to bear fruit to the glory of God and the upbuilding of his Church."

### CALENDAR FOR MARCH.

1. Adjourned Meeting of the Board of Managers of the P. E. Juvenile Missionary Society, at St. Stephen's Chapel, at 5 o'clock, P. M.
4. *First Sunday in Lent.*
5. Monthly Meeting of the Board of Trustees of the P. E. Society for the Advancement of Christianity in South-Carolina.
7. } *Ember Days.*
9. }
10. }
11. *Second Sunday in Lent.*
18. *Third Sunday in Lent.*
25. *Fourth Sunday in Lent.—Ann. Virgin Mary.*
28. Monthly Meeting of Standing Committee of Young Men's Miss. Soc. of P. E. C.

### PUBLISHED BY REQUEST.

*Mr. Editor*—In the Charleston Observer of last Saturday, there is some account of the Charleston College, accompanied with judicious remarks on the importance of giving a respectable permanency to the Institution—and the consistency of its prosperity with that of the South-Carolina College. In his narration of the circumstances of the institution of the Schools at present kept in the buildings, and the re-organization of the College, the writer states as follows: "The Rev. Jasper Adams was appointed to succeed Bishop Bowen, whose resignation was to take effect 1st January, 1825." In what capacity, and under what circumstances Mr. A. was appointed, is not mentioned. A more intelligible statement would have been, that in the determination of the Trustees to re-organize the College, Dr. Bowen was induced to go into the institution, in the office of Principal—it being understood by the Trustees, that he would be at liberty to disengage himself from it, as soon as a suitable and satisfactory appointment could be made, of an efficient officer, in his place, whose time should be wholly given to its business. The Rev. Mr. Adams having been induced to be a candidate for this appointment, received it by the unanimous vote of the Trustees, and with the full and cordial concurrence of the Faculty; and Dr. Bowen became released, accordingly, from his engagement to superintend the institution.

A TRUSTEE.